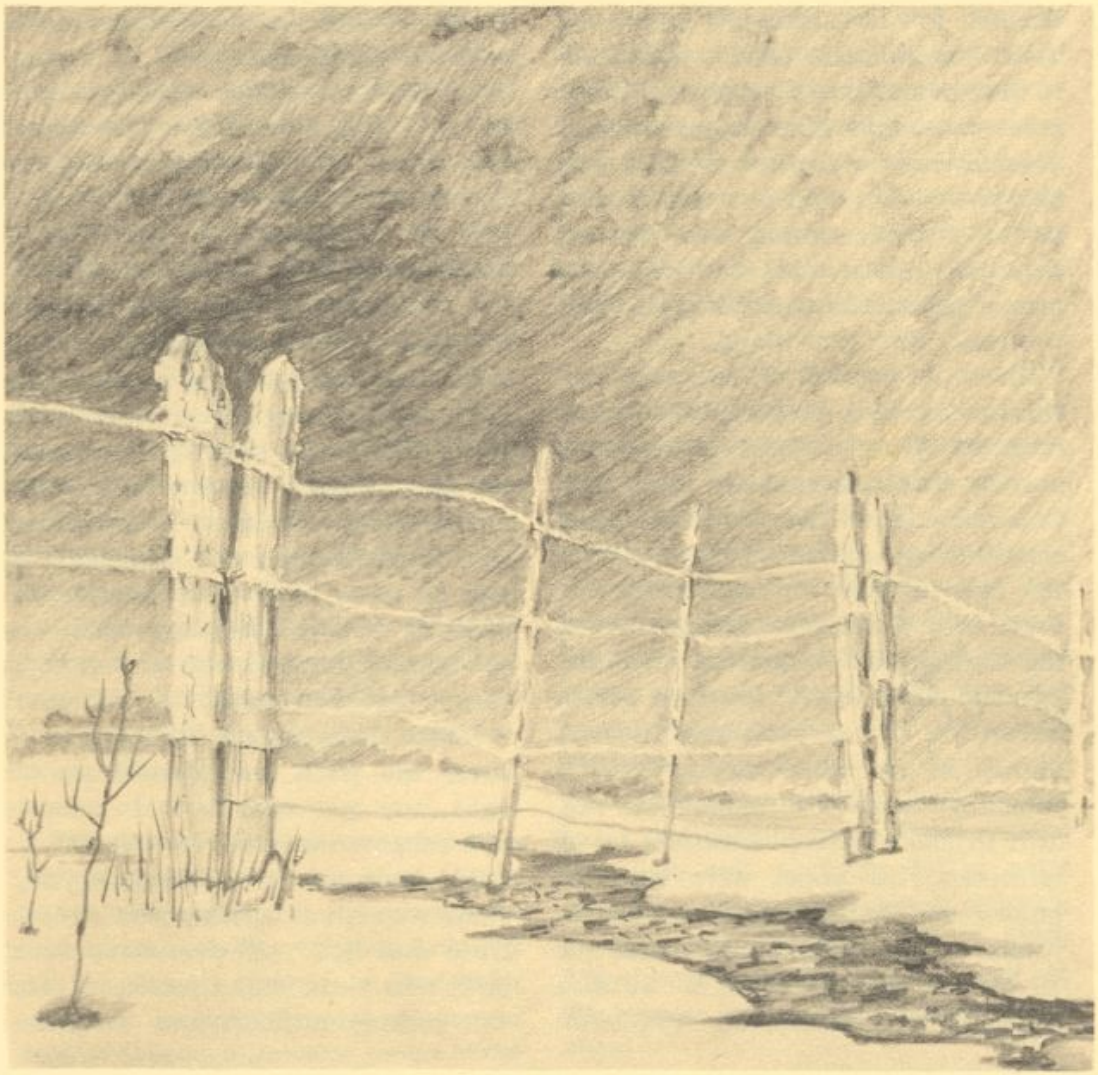
RESTORATION REVIEW

Leroy Garrett, Editor

February, 1975 Volume 17, No. 2



To everything there is a season, and a time to every purpose under the heaven. — *Ecclesiastes 3:1*

Volume 17, No. 2 **Leroy Garrett, Editor** **February 1975**

The Word Abused . . .

"MARK THEM WHICH CAUSE DIVISIONS"

This series on the mishandling of scripture would be incomplete if it did not include this passage that has been raised against every reformer in the history of Christianity. He who would dare to challenge the *status quo* is nearly always accused of causing trouble or creating divisions. Even old Socrates in ancient Athens was condemned for corrupting the youth, for under his influence their values began to change and they found other things more meaningful than temple worship. Socrates had to die, for to them who had power over him he was a trouble maker, a divider among men. But history has vindicated him to have been a man of peace. They murdered one who was really their best friend.

Such is the lot of the reformer, whether he be a political or social or religious reformer. Neither the world nor the church has exactly loved him. Copernicus gave the world the most enlightening book on science ever written only to have it banned for 200 years! And Galileo was brought before the Inquisition for agreeing with him. Tyndale dared to give mankind a fresh translation of the scriptures and was burned at the stake for it. Wycliffe somehow escaped a similar fate, but, as if to make history consistent for all reformers, his bones were later exhumed and burned. John Knox's reformatory efforts in Scotland cost him 19 months as a galley slave. All such led one poet to complain, "Truth for ever on the scaffold, wrong forever on the throne."

Insult is added to injury when this sort of thing is made to be the will of God, with biblical texts themselves used to support it. And this is one that is commonly used: "Mark them which cause divisions and offences" —and nearly always the quote stops there, for the rest of the passage places a significant qualification to it: "... contrary to the doctrine which ye have learned; and avoid them." Of course one is not to be divisive contrary to the doctrine, but, to be true to God and his conscience, he may have to divide. Jesus himself not only divided, but recognized division as a principle of right: "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household." That is strong language! Had you thought of Jesus as one who came to turn a daughter against her mother?

Since the world, by its very nature, hates the truth and turns from the light, any man who dares to educate and enlighten is in for trouble. "If the world hates me, it will also hate you," Jesus warned, so anyone who chooses truth and light will necessarily be at odds with those who reject them. This will include mothers and daughters, fathers and sons; and

in turning to Jesus one's enemies may be those of his own household. And so goodness is necessarily divisive. It separates people in terms of the values they choose.

But this verse, when superficially applied, is made to mean that division is *per se* wrong. Nobody can really believe that. Whatever be his religious heritage, he is what he is and where he is because of reformers who had to divide for the sake of what they believed to be God's truth. It is like one condemning the idea of revolution while he himself enjoys those freedoms gained by the American *Revolution.* All revolutions may not be right, but revolution is a defensible principle. Not every division is right, but division is a justifiable principle. Some had to leave the Roman Church and so we have Presbyterians; some had to leave the Presbyterians and so we have Disciples; some had to leave the Disciples and so we have the Church of Christ. All these are *divisions.* And all along the way somebody was quoting "Mark them which cause divisions . . . and avoid them." Does all this mean that it is all right for *us* to divide, but not the other fellow?

Alexander Campbell in an article on "Mark them who cause Divisions" had something to say about the way men have used this text to their own sectarian advantage:

> The Pope and his angels preached from this text for half a century, while Luther, Zwingli, Melancthon, *et al* were exposing the filthiness of the Mother of Harlots. As Luther gave the Pope no quarters, he wreaked his vengeance on the Reformers, denouncing them as heretics, schismatics, sowers of discord among brethren, haughty, self-willed, and contumacious dignitaries.
>
> He learned that lesson from his predecessors, who denounced the Messiah and his Apostles by similar arguments. Jesus was not a good man, for he made divisions among the people; and the Apostles were heresiarchs, for they turned the world upside down.
>
> Elijah, too, was a disturber of the peace of Israel; and Daniel greatly marred the harmony of the devout fraternity who paid court to Nebuchadnezzar. In short, from the time that Moses caused divisions in the kingdom of Pharaoh, down to the last Dover Association, this text, "Mark and avoid them that cause divisions," has never been unseasonable amongst the opponents of reform and of change —and as all who preach reformation preach a change, the consequence must be, that those who will not change; must, to justify themselves, denounce the reformers; and no text does better than this — "Mark them who cause divisions, and avoid them." (Mill. Harb. 3, p. 604.)

It does not follow, of course, that just because this passage is often abused that it does not have its appropriate application. The passage has a ring of urgency about it. The apostle begins with "I appeal to you, brethren. . ." Lenski thinks that at this point Paul may

have taken the pen from Tertius, who was writing for him, and penned these poignant words with his own hand. Factious men, who were false brothers, had hounded the apostle throughout his ministry, and he was eager that they be marked and avoided lest their evil work be all the more damaging. Their appearance at Antioch, Galatia, and Corinth made it likely they would invade Rome as well, so Paul issues this urgent warning against them.

That they did indeed invade Rome is evident from what he says in *Philippians*, which was afterwards written from Rome, and his description of them gives us insight as to the kind of people we are to mark and avoid.

"Some indeed preach Christ of envy and rivalry, but others from good will. The latter do it out of love, knowing that I am put here for the defense of the gospel; the former proclaim Christ out of partisanship, not sincerely but thinking to afflict me in my imprisonment" (1:15-17). In 3:2 he describes them further: "Look out for the dogs, look out for the evil-workers, look out for those who mutilate the flesh," and in 3:18-19 he says they are "enemies of the cross of Christ, their god is their belly, and they glory in their shame, with minds set on earthly things."

The description of them in Ro. 16 is similar. Verse 18 says: "Such persons do not serve our Lord Christ, but their own appetites, and by fair and flattering words they deceive the hearts of the simple-minded." These deceitful workers are identified now and again in Pau1's writings, for he considered them a threat to the very life of the infant community of believers. 2 Tim. 3:8 says they oppose the truth, have corrupt minds and a counterfeit faith; verse 13 of the same chapter calls them "evil men and imposters, who are deceivers and deceived."

It is clear enough that he is dealing with a behavioral problem more than a doctrinal one. He admitted to the Philippians that they preached the gospel, even if with envy and rivalry (a reference to their malice towards him), and he rejoiced that they did preach the gospel. But through their deceitful behavior and hateful attitude they were creating dissensions. It was their evil heart more than their wrong doctrine that concerned the apostle. Their behavior was causing division, for they sought to form cliques and parties around themselves through flattering and deceitful talk.

The key description is that they were insincere. They were deceivers and imposters. They had no real interest in Jesus and his disciples even if they did preach the gospel, for they were concerned only for themselves. At one point the apostle describes them as men "who make their way into households and capture weak women, burdened with sins and swayed by various impulses, who will listen to anybody and can never arrive at a knowledge of the truth" (2 Tim. 3:7). They are the kind that take advantage of weak and troubled people for their own ends.

Such people spell trouble, real trouble. They will destroy in a day what others have labored for years in building. They create dissensions and cause divisions within the Body, and they are pleased to tear things up for their own glory. They are anything but peacemakers. Self rather than truth is their only concern. When Paul realized that such imposters and counterfeits would likely come to Rome, he could not conc1ude his letter to the disciples there without issuing a thunderous warning. The *New English* renders it: "I implore you, my friends, keep your eye on those who stir up quarrels and lead others astray, contrary to the teaching you received." Whether Paul hastens to take Tertius' pen and add this to the letter with his own bold strokes (cf. Gal. 6:11), as Lenski suggests, it is apparent that it is a "no-nonsense" appeal.

The word for "*Mark them*" has no reference to disfellowship, excommunication, or even stigmatization. He is not calling for labels or brands, nor even for discourtesy. The idea is that they are to watch out or keep an eye on such people. They are to be on their guard and not be deceived by their cunning.

The phrase "contrary to teachings you received" almost certainly refers to the teaching on *unity in spite of differences* he had just laid before them in the letter, especially Ro. 14. Albert Barnes sees it this way when he observes that it refers "To the teaching which you have received in this epistle and elsewhere; the teaching that these divisions should cease; that the Jewish ceremonies are not binding; that all should lay aside their causes of former differences, and be united in one family" and points to chapters 14 and 15.

The point is that these imposters are willing to sacrifice the unity of the Body for their own selfish gain, and so those who might fall prey to their deceit must be on their guard to see that this does not happen. Paul had laid down the teaching that the unity of the Spirit must be preserved, that believers are to receive each other even as Christ received them, with warts and all. But these "dogs," who are only interested in mutilating, reject such teaching and are willing to destroy in order to have their way. So watch out for them!

There is no way that this passage can be applied to sincere, well-meaning, unity-loving brothers who happen to hold to ideas different from what we believe the scriptures to teach. To apply this to those who support Herald of Truth, divide into classes for study, use a plurality of cups, employ a resident pastor, use a piano or organ, interpret a prophecy in terms of a premillennial reign, or do their missionary and educational work through societies is to abuse the scriptures. In fact the one who so twists the scriptures as to impose this kind of oppression upon his brothers is more guilty of the sin involved than the one he is applying it to, and if anyone needs to be *Marked!* it is he.

The truth is that we can hold such differences and still be one. This is because we are in the fellowship with Jesus together. It is not doctrines that make us one. "In matters of *faith*, unity; in matters of *opinion*, liberty; in all things, love" our old pioneers said so wisely. And they realized that matters of faith are only those things that are clearly and explicitly

set forth in the scriptures. All else is our opinion. Those who insist that we line up on their opinions, or else suffer their wrath and oppression, are *really* the ones to mark and avoid, in view of the real meaning of Ro. 16:17.

And when these very ones use Ro. 16:17 on the rest of us or any of us, insisting that we are to love them and hate everybody else, or join them and separate ourselves from all other believers, and browbeat us as "dividers" if we don't, implying that we are going "contrary to the teaching" rather than themselves, well. . . a growing number of us just aren't buying it any longer.

"EYE HATH NOT SEEN NOR EAR HEARD"

This series on *The Word Abused* need not include only those instances of gross mishandling of scripture, but some of the less serious cases of misinterpretation as well. So we will be including some of these, believing that such a study will make us more responsible interpreters. But we will say at the outset that these are less crucial, for they are not used to browbeat, chastise, and exclude those who would be free in Jesus. Not only are they not interpreted to hurt people, but the conclusions drawn are often true, or may well be true. But we doubt if the passages really teach what is claimed for them. This part of the series, then, may be viewed as misapplications more than abuses.

This particular one, found in 1 Cor. 2:9, is commonly applied to the coming glories of heaven. Even preachers may be heard to say the likes of "The splendor of heaven is far beyond what any man can imagine, as Paul says: "Eye hath not seen, nor has ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." One may well suppose that if that doesn't refer to heaven it ought to! But the very next verse shows conclusively that that can't be the case. That is the problem with so many of these mis applications: they are taken out of context.

The next verse says: "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." If God has revealed already what "Eye hath not seen, nor ear heard," then it can't refer to anything in the future, can it? The context indicates that Paul is referring to that divine wisdom that was vouchsafed to the apostles and prophets through the Spirit. He is referring to the gospel that he had preached to them —"Jesus Christ and him crucified"— which defied all the vain reasonings of the wise (verse 2). He is talking about "a secret and hidden wisdom of God, which was decreed before the ages of our glorification," which, if the Jewish leaders had realized, they would not have murdered Jesus (verse 8). God's plan of uniting all men, Jew and Gentile, into the one Body of Christ, was the great mystery kept secret for long ages (cf. Ro. 16:25-26).

In all those ages no ear ever heard, no eye ever saw, no mind ever contemplated what God had in store for His people through the gospel of Christ. This would, to some degree, exclude the prophets who had some inkling of what was in the offing. The verse in

question is, after all, a quotation from Isa. 64:4, albeit a rather loose one. But neither is Isaiah referring to the heavenly state, but to what God "works for those who wait for him."

The meaning of the passage is clear when one sees that verse 10 is a continuation of the thought embodied in the quote from Isaiah. The *Revised Standard* thus has it: "What no eye has seen, nor ear heard . . . God has revealed to us through the Spirit."

While there is no great harm done in applying this to heaven, the truth remains that it does not have that meaning, and we should endeavor to be true to the word in every 'particular. Besides, it might not hold up to have the Bible say this about heaven. "No eye hath seen." Really? How about John in *Revelation?* He *saw* a great deal, as well as heard some things. He saw heaven, God, Christ, and even the departed souls, and he *heard* conversations. "No ear hath heard." Hardly, if this applies to heaven, for Paul in 2 Cor. 12:4 says that he "heard things that cannot be told" in his rapture into the paradise of God, which is heaven. There are others as well. The martyred Stephen saw into heaven as he died (Acts 7:56).

The passage has all the glory the Spirit can give it just as it stands. Praise God that He has revealed to us through His Spirit that which the wisest of men could not even begin to imagine through all those long ages. Even a Plato, an Aristotle, or Euripides could not begin to contemplate the glory that the Creator kept secret, awaiting His chosen envoys, lowly fishermen, who were to tell the glad story to a lost world. It did not "enter into the heart" even of the great poets "the things which God hath prepared for them that love him." Even the creative Stoics could not come up with a story like the story of Jesus. And all this God did because He cares for man. He gave us Jesus because He loves us. As Karl Barth puts it, *God is for man!* Yes, He is so much *for* us that He designed such a glorious secret that no one could see it, no ear hear it, and no mind imagine it. Glory be! it is all for us as a free gift.

Don't worry about heaven. It will get along just fine without this passage! —*the Editor*

True intellectual freedom is found not in independence of the truth, but in submission to the truth, whether scientific or biblical. — *John R. W. Stott*

⁂ ⁂ ⁂

Notes from Travels in Europe. . .

OUR HERITAGE FROM SCOTLAND

You have heard about the high cost of travel for an American visiting Europe. Since my stay in Geneva had been within the conservative confines of an old Roman Catholic convent, partly remodeled into a conference center but still attended by austere sisters, I did not feel the economic pinch until I left for England, Scotland, and Ireland. My ticket home read "Shannon to Dallas," which meant that I planned surface travel all the way from Switzerland to southern Ireland, which would put me with natives of four different countries in buses, trains, and steamers, and that is what I wanted.

As one Scottish bard, whose hometown I was to pass through, said, "the best laid schemes of mice and men gang aft-a-gley," I was unable to go by train or bus from Geneva to London and stay on schedule, so I had to fly. When I was told the price of the fare in Swiss francs., I could hardly believe it. And the attendant couldn't have cared less that I could fly all the way from Dallas to New York for that, while London was barely 500 miles away. And I found food and hotel prices so high that I not only resented it but staged my own protest movement. My method was what Ouida and I call "the austerity plan," and we are experts at it. There is no way of checking on it, but I doubt if any couple ever in our history made it through graduate school on less than we did. I was reminded of that recently when I shared the pulpit last summer in Sellersburg, Indiana with Antoine Valdetero of Jennings, La. He told of first meeting me during his days in the Navy up in Cambridge, Mass., where I was in Harvard and Ouida was a secretary. "Ouida and Leroy had me to their room for dinner, and Ouida had a chicken dinner — *all wings!"* He may not have realized it, but that was one of the times that we splurged!

Well, I'll not reveal the details of my method here, but there is no way to do it without austerity, and it is best if one is traveling alone. But I will say that I beat the hotel game by consulting with local residents. In Leicester, England, for example, I eased up to a gentleman at the railway station, introduced myself (a college professor always has certain advantages *outside* the United States), and told him I was hopeful of a room in a small family hotel. "It only needs to be clean, and not more than 4 or 5 pounds." That gracious soul took me in his own car (though he had no better sense than to drive it on the wrong side of the street!) and delivered me to a quaint little place that turned out to be one of the loveliest experiences of the trip. I got a warm, clean room, dined with some beautiful retired people, who told me of the war days in that part of England ("We got to where we could recognize the Nazi planes by their sound," said one old business man, as he proceeded to illustrate with buzzing noises), and who gave me their version of "the Irish problem" in exchange for my views of Watergate, which always gives me a chance to say, "If one realizes the nature of man, then he'll not be shocked when . . .," and I sometimes get in some witnessing for the Lord along the way.

Anyway, I had a relaxing evening in the Rowan Hotel, and the next morning, Mr. Lewis, the proprietor served me the delicious breakfast that his wife had prepared. It was not the time of year for many guests, so he and I had a great time getting acquainted. And, bless his heart, before it was over, he extended to me the supreme honor. Escorting me beyond the door marked "Private," I was soon in the inner-sanctum, where he played with great delight upon his American-made organ! I had far more fun and learned a lot more than if I had stayed in the new Holiday Inn up the street, and the cost, I figured, was about one-third.

I was not always that fortunate. In Limerick, Ireland I sought out a "bed and breakfast" deal near the rail terminal so that I'd be nearby for the a. m. train to Shannon airport. Once that lean and hungry looking owner led me up three flights of narrow, wooden stairs, I was left to wonder if I'd ever get out of the place alive in the event of a fire, which, by the looks of the dump, might start anytime. Convinced that I never would, I yielded myself to the Lord's keeping, trusting that it wouldn't burn *that* night. It was the kind of place where you pay an extra quarter for a bath, only at certain hours, and you bring your own soap. As I crawled onto the straw mattress I censured myself for overdoing it. "This is no way for a rich man to live," I told myself. It reminded me of that night I spent in jail in Henderson, Tennessee at the request of Freed-Hardeman College, and the cost was about the same. A sure way to beat the present crunch, either go to jailor stay at that "bed and breakfast" layout in Limerick!

I flew to London with Dr. Barney Blakemore, dean of the Disciples Divinity House at University of Chicago, who was a leading light at the Geneva conference, and we talked about our common Restoration heritage. He invited us to have a unity session at his place in Chicago, giving a lot of the young Turks in the area from all three of our major wings a chance to be together.

London was and is suffering from the oppression of the Irish Republican Army, whose henchmen are setting off explosives all over the place. I could not leave my bag in the steel lockers at the railway terminal since that has been one more outlet for the IRA bombs. A special station has been improvised for the checking of bags, which have to be opened and searched before they can be left. Once I was in North Ireland the precautions were even more intense. It was sad to see troops in the streets with tommy guns and sections of peaceful towns barricaded. I could not enter a hotel without being searched, even to use a telephone.

The English are a remarkable and impressive people, and it is always a delight for me to be with them. After all, they are probably our best friends among the Europeans, and the most like us. One comment on Watergate especially interested me, "Because of the agony of the American people we were glad to see the ordeal end." Inflation, unemployment, recession, and international tensions are more serious for them than for us, but they are a

people of indomitable will, and they will make it. I visited with English people from all walks of life on an all-day train trip from London to Glasgow. I wanted to see rural England, and I saw wide stretches of it as the train moved through Nottingham, Chesterfield, Sheffield, Rotherham, and on up to Dumfries and Leeds. Now there was the great steel country, then there were the rolling hills dotted with picturesque dairy farms. One middle-aged salesman, who was returning home after being in a one-car accident, and I shared a long while about the changing values of our people. Commenting upon the ever present church spire as we moved through the villages, he reminisced. “When I was a boy these churches were comfortably filled each Sunday, with as many as 100 to 150 even in these villages, and the rector was taken good care of.” He added, shaking his head regretfully, “But now the rector has to speak to as few as three or four old people, and he is having a hard time of it financially.” He attributed the changing values to a loss of a sense of history and to a lack of discipline and hardship over the past few decades.

Old Scotia is an intriguing land, and once more as I sat with her sturdy people as the day drew old and we moved on toward Glasgow, I prayed as did her famous poet:

Long may thy hardy sons of rustic toil
Be blest with health, and peace, and sweet content!
And oh, may Heaven their simple lives prevent
From Luxury’s contagion, weak and vile!
Then, howe’er crowns and coronets be rent,
A virtuous populace may rise the while,
And stand a wall of fire around their much loved isle.

They are a proud and stubborn people. Visiting the Castle in Edinburgh and looking down on the encased crown of Mary, Queen of Scots, who ruled Scotia for a fourth of the turbulent 16th century, I asked an old guard standing by if perhaps the likes of Elizabeth II might one day wear that crown. He bristled at the thought. “You can be sure, sir, that if anyone ever wears *that* crown, he’ll be a Scot!” I thought that an elegant expression of national pride, and I was really putting him on, for I knew that when Queen Elizabeth visited Scotland following her coronation, that she reached out and touched Mary’s old crown, but would do no more. When the Scots became a part of the British Commonwealth, it was agreed that no English monarch would ever wear Mary’s crown. I felt some pity for the guard when he went on to say, with head bowed as if he were talking as much to himself as to me, “It shows that we were once a nation in our own right.”

The Scots don't especially mind being British so long as you keep it straight that they are Scots first. I erred but once, referring to a gourmet dish as British. I was told in no uncertain terms that "It is *Scottish!"* I learned long ago, of course, that a native is a Scot and not Scotch, the latter being whiskey rather than a person.

In Glasgow I visited with Prof. and Mrs. William Arthur, whom I knew when he was a visiting professor at Bethany during my years there. He is an elder of the Coplaw Church of Christ, where I met with the saints the only Sunday a. m. I was in that country. This is an "Associated" church, what we would call Disciples. That same evening I assembled with the Castlemilk Church of Christ ("American" non-instrument), where Dan Mitchell was my host, who is supported by a congregation in my hometown. These two churches, while having so much in common (as I see it), have no contact with each other. A third kind of Church of Christ is known as the "Old Paths" group, which is the old-line non-instrument brethren that broke away from the "Associated" churches very much as we did from the Disciples in this country, though considerably later. The "American" churches are the ones plied with U. S. dollars, and some resentment remains toward what these saints refer to as "the American imposition" on their congregational way of life, individual cups being the symbol of this infringement. While in Scotland I was with all three of these groups, ignoring the lines that separate them, just as I do everywhere I go. This was strange conduct to them, even for an American, but it was my way of claiming all of them equally as my brothers. With the possible exception of the Associated brethren, I figure that none of them would use me for anything since I also love the others.

One brother told me that if I spoke in his church, an Old Paths congregation, that all the old Scots would get up and walk out. What makes this ironical is that it is the Old Paths group that I feel the closest to, for they have all these years been faithful to the concept of mutual ministry as taught by our Restoration pioneers. But Scotland is like Texas in one respect: *unless you identify with one particular sect none of them will have much to do with you.* But I was with them all, in their homes if not in their churches, and I loved them all so dearly. There wasn't much they could do about it except sit there and try to figure me out!

Prof. Arthur, referred to above, is now in his 80's and retired from the University of Glasgow. He knows Prof. William Barclay, who is widely read by our folk in this country and who himself retired recently. There is the story around the university that when Barclay was a young minister for the Church of Scotland he was counseling with a distraught woman. As he was leaving her home she blurted out in her frustration, "I think I'll just kill myself!" Having always had a hearing problem, young Barclay did not quite get what she said. He replied, "Oh, yes, a splendid idea. The sooner you do that the better!" This so surprised the woman that she went into gales of laughter, and was soon on her way to recovery.

Since I visited with Dr. Barclay when I was in Scotland in 1963, I thought I should at least call him by phone, which I did from the Arthur home. He remembered our hotel visit 12 years earlier, and we talked for sometime about his work and his church. Now that he is retired he is beginning an extensive treatment of the *Old Testament* much like he has done the *New.* The state church of Scotland is in a bad way, he says, for it is losing an average of 17,000 members a year. But this may be a blessing in disguise, he grants, for it may leave the church with a more committed membership. He is talking these days about the importance of the church recovering what it had at the outset in "the church in thy house."

Our heritage from Scotland is considerable. Both Thomas and Alexander Campbell were educated at Glasgow. That impressionable year that Alexander spent there, following his shipwreck in the Irish Sea, brought him in contact with reformatory and philosophical elements that would long influence his thinking. Then, too, he returned there in 1847 for extensive work in the cause of reformation, leaving further marks of his remarkable life. These were the places that interested me most, and I was fortunate in having two native Scots as my guides, Jack Paton, a young convert to the Lord, of Glasgow, and Andrew Gardiner, of Edinburgh, whose life as a preacher goes way back into the history of the Old Paths movement, and who has traveled and spoken extensively among Churches of Christ in this country.

Jack and I circled and recircled the old part of Glasgow, where the old buildings of the university still stand almost in ruins. It was here that Thomas Campbell studied from 1783-86, where he was influenced by the likes of Thomas Reid, that grand old philosopher of common sense. Study in Glasgow impressed upon both of the Campbells the importance of language structure and the meaning of words, and of the significance of ancient learning. One of their teachers, John Young, has an epitaph in the Glasgow Cathedral, which I chanced to visit, that reads "With the profoundest subtlety he explored and with the happiest talent laid open to the minds of his students the whole structure of language, and restored the majesty of ancient learning." Where else but Scotland would one find an epitaph like that!

One only needs to read his debate with Robert Owen, that deterministic-materialistic atheist, to see that Alexander Campbell was impressed with the common sense philosophy originating in Scotland. He quotes Reid's *Essay on the Human Mind* and draws upon David Hume to support the view that ideas come only through sensations and reflection, which became a crucial point in setting forth a Bible-centered faith in preaching on the American frontier, rather than the subjectivism that long dominated Calvinism.

It was while at Glasgow that young Campbell slipped away from his Seceder Presbyterian friends to sit under the influence of the reforming Greville Ewing, who in turn was influenced by the Haldanes, the Glasites, and the Sandemanians, all of whom were moving away from creedal religion toward a priesthood of all believers centered in a biblical faith.

And it was in Glasgow that Campbell finally refused to break bread with the Seceders in that it was restricted only to themselves, excluding even other Presbyterians. His biographer, Robert Richardson, says that when Alexander dropped his token in the plate, which allowed him to the table, and walked out without partaking, that was the beginning of the Reformation Movement.

Jack and I stood at the old docks, now long famous for their shipbuilding, where the Campbell family left Scotland to join their father in America, in 1809. Across the Clyde river we could see the old mansions, made romantic by the riches their lords made on tobacco trade with the slave-labor Virginia plantations. We circled the block where once stood the old Duke Street prison, where Campbell was imprisoned during his return to Glasgow, precipitated by an event growing out of the rumor that he was a Virginia slave owner. High rise apartments now stand there. I could see those attentive sisters making their way in and out of the prison at regular intervals, carpeting and draping the cell of its renowned inmate, wining and dining him, and seeing that his every need was met. That Campbell impressed women can hardly be questioned. After all, one Scottish sister followed him home all the way to Bethany!

In Edinburgh I met with several missionaries of the “American” churches, some of whom are serving pulpits and others of whom are in the university, or both. I was impressed with their openness and their fertile, growing minds. Andrew Gardiner showed me around the city, both old and new, the “new” being only 200-300 years old. John Knox, the Thundering Scot, walked the old streets and preached repentance to Queen Mary Stuart. I sensed all that history as we drove by his old home, and I felt I had made some connection by also visiting on the same trip the chapel in Geneva where he thundered forth as a younger man. Brother Gardiner pointed out the townhouse where Campbell lectured while he was there and the place where once stood a tabernacle of James and Robert Haldane, the restorationists of Scotland. We stood under the sign of one of the two remaining houses of the old Sandemanians. It read: “Meeting Place, Church of Christ, Commonly Called Glasites or Sandemanians.” It gave the hours of assembly and cited Acts 2:42 as the order of worship, which means they follow, in order, the four things mentioned in that passage. We have in this country a small sect of the Church of Christ who believes and practices the same, and for the most part makes this a test of fellowship. The Glasite movement in Scotland separated from the state church, the reasons being similar to those that later launched the Restoration Movement in this country.

Out from Edinburgh at a nook called Longniddry I had a delightful visit with John and Freda Kneller, whom I met through *Restoration Review.* They are of “Old Paths” background and persuasion, but in a sweet and open way. Young, intelligent, spiritual, they are like many in the States, too much like Jesus to be confined to any sectarian mould.

Remaining where the Lord has dropped them down, they work and pray for the one church, holy, catholic and apostolic. They are our future, here as well as there.

In the heart of Edinburgh stands a glorious monument to one of her most illustrious sons, Sir Walter Scott, who is credited with inventing the historical novel. But he also, like Robert Bums, wrote poems about his native land. And when we in America look back to Scotland and realize what a splendid heritage she has bequeathed to us, we can identify with these lines from Scott.

Breathes there the man with soul so dead
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned
From wandering on a foreign strand? — *the Editor*

⁂ ⁂ ⁂

What Kind of a Book is the Bible? . . .

IS THE BIBLE THE WORD OF GOD?

To presume that the answer to this question is a self-evident *yes* is to oversimplify a difficult problem. Yes, of course, the Bible is to the believer the word of God, but there remains the questions as to just what we should understand this to mean. The scriptures do not make the same claim for themselves that we make for them. Out of over 200 times in the Old Testament, with several more in the New, "the word of God" hardly ever refers to something written. "After these things the word of the Lord came to Abram in a vision" (Gn. 15:1) illustrates how "the word" refers to some personal experience that a man has with God, in which some message or vision is revealed. The psalmist's "Thy word is a lamp unto my feet and a light unto my pathway" could hardly refer to a book, though some suppose David was talking about the Bible including that very passage!

If we allow the Bible itself to identify the word of God, we can only conclude that it is a person: "He was called the Word of God, and the armies of heaven followed him on white horses, clothed in fine linen, clean and shining" (Rev. 19:13). "So the Word became flesh; he came to dwell among us, and we saw his glory, such glory as befits the Father's only Son, full of grace and truth" (Jn. I:14). The eternal Word is Jesus, not a book. That "Word of God" was in the beginning with the Father, long before any scriptures were written, that Word will still be after all books, including the Bible, have ceased to exist.

That the Bible is the word of God is more a matter of our deduction of its character than what it actually claims for itself. In fact the Bible always points away from itself to a Person. It is the Word of God, Jesus, that is to be adored, never scripture itself. The Bible is like the telescope that brings a Person into focus who might otherwise be afar off, with no intention of attracting attention to itself. We are not to become preoccupied with the telescope itself, but with the object that it brings into view.

It is something like the nature of truth. Jesus did not merely speak the truth, but he *was* the truth (Jn. 14:6). The Bible may be viewed as *the truth of God* just as it can be called *the word of God,* but always in reference to the Person it reveals. This is to put the Bible in proper perspective: *it mirrors the Christ.*

Throughout scripture "the word of God" is much broader than the Bible itself. "By faith we understand that the world was created by the word of God" (Hb. 11:3) and "By the word of the Lord the heavens were made" (Ps. 33:6) obviously do not refer to any writing. Ps. 105:19 explains why Joseph was kept in prison: "Until what he said came to pass the word of the Lord tested him." Here "the word of the Lord" is something very personal between God and Joseph. So it is with all the prophets. Amos 3:8 says: "The lion has roared; who will not fear? The Lord God has spoken; who can but prophesy." Amos is surely referring to more than spoken words, but to the experience of being called and commissioned. "The word of the Lord came . . ." makes it way all through Hosea to John, and it would have been no less real if a word of it had never been written. Jeremiah and Ezekial use the term the most, and it means to them not only that God has spoken to His people, but that He is at work in history. To the prophets "the word of God" is not something written (or even to be written), but something that *happens*, that imposes itself into the human drama, vindicating God as the sovereign Ruler of the universe. So says Jeremiah: "I will make my words a fire in your mouth; and it shall burn up this people like brushwood" (5:14), or as Ez. 24:14 has it: "I, the Lord, have spoken; the time is coming, I will act."

The word of the Lord judges, forms, creates, cleanses, renews, makes whole, and sustains — and it "comes" to men of God. But ultimately, in all its essence, it is the person of the Lord Jesus Christ. In that the scriptures tell us about Jesus, in prophecy and in fact, they too are the word of God. Maybe it can best be put this way: the Bible is the word of God, while Jesus is the Word of God. Lk. 5:1 says that "the people crowded upon him to listen to the word of God." Here is the eternal Word of God teaching the word of God!

In 1 Cor. 2:1 0-13 Paul makes it clear that what he taught was given by the Spirit of God, and he explains how such revelation might finally reach the form that we now call the Bible. "We impart this in words not taught by human wisdom but taught by the Spirit." Eph. 3:3-4 tells us even more: "The mystery was made known to me by revelation, as I have written briefly. When you read this you can perceive my insight into the mystery of

Christ." What Paul wrote became the *written* word of God, sometimes referred to as the *instrumental* word of God. Sometime later Peter refers to such writings, conceding that some things are hard to understand, and he implies that they were then known as *scripture.* "There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures" (2 Pet. 3:16).

The several references to the scriptures in the New Testament almost certainly refer to the Old Bible. Such as: "First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God" (2 Pet. 1:20-21). And 2 Tim. 3:15: "From childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus." It is the next verse that says, "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness." These show that the writers believed that the Old Covenant scriptures actually revealed the coming Messiah, the sin bearer. Jesus taught as much, still referring of course to the Old Bible: You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me" (Jn. 5:39).

It is evident enough that Jesus believed that the Old Bible, "the scriptures," spelled out his mission with some detail: "O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory? And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself" (Lk. 24:25-27). It is also clear that he viewed those scriptures as the word of God: "For the sake of your tradition, you have made void the word of God" (Mt. 15:6).

All these principles would apply to the New Covenant scriptures. They are "scripture" because they were composed by men who were moved by the Spirit of God. The message the apostles proclaimed was the word of God, the *spoken* word. When they wrote that message, along with all the attending, instructions, this became the word of God also, like the Old Covenant scriptures. This word (the gospel and the teachings) may never even once be referred to as such in the New Testament, but there are numerous passages that suggest its emerging character. It is difficult to distinguish the *written* word from the *spoken* word, but we can conclude that as the apostles continued to write and as time passed the written word became "the word." As we have noted, 2 Pet. 3:16 is the one obvious exception, for here Paul's writings, in circulation for sometime by then, were called *scripture.*

Eph. 6:17 is to the point: "Take the helmet of salvation, and the sword of the Spirit, which is the word of God." This may well be a reference to the then emerging New Covenant scriptures. Heb. 4:12 might also be: "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart." Peter likely had the

writings of both the Old Covenant scriptures and the emerging New Covenant scriptures in mind when he wrote: “You should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles” (2 Pet. 3:2).

All this means that the Bible is *scripture,* or it is the *written* word of God, or, as some prefer to call it (such as our own Robert Milligan) the *instrumental* word of God. So, yes, it is the word of God, but not the Word of God. The Word came and fulfilled the mission God had for him. Because he came “the word” was proclaimed or spoken or taught, which is the gospel and the teachings. The Word promised to return. Had he done so within two or three decades, as some early disciples believed he would, there would never have been any New Testament at all, that is, no New Covenant scriptures. But the Word of God would have been no less the Word of God. The scriptures of the New Covenant added nothing to the reality of the Word of God just as a mirror reflecting the sun adds nothing to the sun. It is because the Word tarried and did not make an early return that the apostles and their assistants began to write. What they wrote is the word of God, that is, the *written* word, because it mirrors and points to the Word of God.

That Person is the Word, and that’s what “the word” is all about. —*the Editor*

ARE OUR CHRISTIAN COLLEGES IN A LEGAL NOOSE?

Norman Parks

The legal noose is tightening on the Christian colleges’ long reach into the public treasury for tax support while trying to maintain their sectarian identification and commitment. The day is fast approaching when they must make an inevitable choice: to go secular and abandon compulsory chapel, compulsory doctrinal instruction in religion, and a faculty selected on the basis of church identification in the hope of expanding state support or to move firmly and finally behind the wall which separates church and state and look to their own constituency for salvation.

A decision of national import has just been handed down by a three judge federal court in Nashville declaring unconstitutional the law establishing the Tennessee Tuition Assistance Corporation as a violation of the First Amendment. This act had been lobbied through the General Assembly by the church colleges of the state to funnel tax money into their treasuries. Singled out specifically in *Americans United v. Dunn* were two Church of Christ colleges, Freed-Hardeman and David Lipscomb.

The decision carries an ominous note for the “tuition equalization” program which Abilene Christian College executives had sparked through the Texas legislature and under which ACC is receiving $300,000 this year. In fact, Judge Frank Gray followed fairly

closely the advisory opinion of the Texas attorney general, who has already held that a church college which limits the choice of its faculty on religious grounds is not eligible to receive funds under the Texas program. His opinion held that Houston Baptist College was ineligible because it refused to employ a Jewish applicant. He also pointed out that compulsory religion courses and compulsory chapel were also bars. ACC would not only not employ a Jew, it will fire a professor who is "soft" on the tongues issue, and most certainly would reject an applicant from the premillennial and instrumental music divisions of the Church of Christ.

It is good that these legal blows are coming early before our Christian colleges get hopelessly "fixed" on tax heroin. For to continue to get their annual "fix," these colleges would in the end have to go secular. And a concomitant of this development would be a decline in giving from their religious constituencies, for why dig into your pocket when the college is already mining public revenue? That our college executives find tax sources almost irresistible is revealed in their behavior over the past decade. Only one college (Florida College) has remained aloof from the enticement. Norvell Young, head of Pepperdine, at first took a firm stand against taking tax money and pointed to the inevitable consequences of government control surely following tax dollars. But he abandoned the doctrine of separation of church and state and Pepperdine now avidly seeks funds from every possible source.

Freed-Hardeman, now in the process of becoming a senior college, has built its transition plans heavily on Tennessee tax money. For three years it has led all of the colleges of the state in the amount of money received under the tuition grant program. It has aggressively advertised to all prospective students the availability of a "$1,000 tuition grant" annually from public funds. When *Americans United v. Dunn* came before the federal bench, David Lipscomb had its own representative in court to argue its right to receive tax money. It appears that ACC has looked optimistically forward to the time when the state of Texas will "equalize" tuition costs between its students and those in public institutions. *

Far from defending Jefferson's "wall of separation" between church and state, or Christ's distinction between the "things that are Caesar's" and the "things that are God's," our Christian college executives have pursued public aid, at both the state and federal level, with even greater intensity than the Catholic hierarchy. Writing some years ago in the *Voice of Freedom*, the late L. R. Wilson, president of Oklahoma Christian College, said that when tax dollars begin to flow, "We must establish our own system from kindergarten through university." The administrators have not been too nice about observing the law governing such aid. Oklahoma Christian College had to refund a federal grant because it violated the prohibition against using subsidized buildings for religious purposes. Ohio

Valley College also ran into trouble on the same count, but settled by abandoning its practice.

The use of tax money extracted by compulsion from citizens to support a church college is, of course, a form of force and therefore anti-Christian. Christianity is wholly voluntary. Christ flatly rejected Satan's offer to found his kingdom on government power. Yet our brethren find the temptation to resort to power to get what we want extremely attractive. A member of the Lipscomb faculty lobbied through the Tennessee General Assembly in 1973 what is commonly known as the "Genesis law." It would compel all state institutions to teach the Genesis account of creation in their science courses. Since he had the only published secondary school text in biology which did this, the professor, it is said, stood to make a "pile" from its adoption. Presumably the act would require the teaching of *his* interpretation of Genesis. Actually the act was a Pandora's box of interminable wrangling and community turmoil, for there was no legal way to prevent the teacher from presenting Genesis as theistic evolution, by describing the Genesis "days" as vast periods of time, or describing Genesis as presenting a "recreation" account instead of a creation story. Fortunately the schools were saved from this effort to force them to teach religion by a Davidson County chancery court, which ruled recently in *Steele v. Waters* (1974) that the law violated both the federal and Tennessee constitution.

Florence Church of Christ, near Murfreesboro, Tennessee recently persuaded the county road superintendent to build it a $3,000 parking lot. The son of a former teacher at Lipscomb and a member of the county court happened to see the lot under construction. The furor he created in challenging this illegal act led the state highway department to advise all road superintendents that it has been illegal since 1935 to use county funds and equipment to assist churches and other private organizations in any way. If the church has decided to refund this illegally spent money, there has been no public notice of it. Yet it is doubtful if even the members of the Florence church would agree to be taxed to build such a lot, much less Baptists and Methodists.

The moral of this essay is as old as the teaching of Christ. He did not come into this world to be served, but to serve. The church is not the object of charity, but the giver of it. It is not to be supported, but to support. Taxes belong to Caesar. Force belongs to Caesar. The kingdom of heaven is not of this world and its loyal followers and citizens reject all appeals to power. If our church college executives will not heed the moral, then perhaps the judges in our courts will save them from their folly.

*The insatiable demands of our Christian colleges for more and more tax money go on. Here is the record for ACC from the state of Texas for scholarship funds for students:

Year	no. of students	amount
1971-72	183	$55,961

1972-73	454	224,390
1973-74	639	329,950
1974-75	---	412,301
1975-77 biennium	---	1,236,903

ACC took the lobbying lead in jamming through the legislature the act which established the Tuition Equalization Grants program for the private and church colleges in Texas numbering 42. President Stevens is the current secretary of the church college organization which backs the legislation and Vice-President Hunter is the organization's executive vice-president. Meanwhile, Lipscomb is reported ready to tap a new source of state support seeking an issue of $3,000,000 in bonds by Nashville Metro. By such means Lipscomb will enjoy the city's low interest rates since the bonds will be tax free. It is safe to predict that the ultimate goal of all these colleges is enough tax support to put them on the same financial level as the public institutions. That is already the avowed goal of the Texas church colleges.

-- Norman Parks, Ph.D., is now retired from the political science department of Middle Tennessee State University. He taught at several Church of Christ colleges in earlier years. He is presently on the board of both Mission *and* Fellowship *magazines.*

⁂ ⁂ ⁂

OFFICE NOTES

The weekend of Feb. 28 I am to be with the Downtown Church of Christ in El Paso at 1007 N. El Paso St. W. L. Wilson is one of the preachers and the phone is 79902. And the weekend of March 14 I will be with the Central Church of Christ in New Orleans. For details contact Dr. C. L. Istre at 504241-1151. We will be pleased to have any of you at these meetings. The weekend of March 28 I am to be in Austin, Texas for mini-meetings. Contact Mike Johnson, 3500 B Southridge Drive, Austin 78704.

March 20-21 I am to be in Waco, Texas, primarily for a meeting with the Graduate Theological Fellowship at Baylor University. Both Baptist and Church of Christ graduate students have asked that I lead a discussion on Baptist-Disciples relations in history and to give a report on my work for the unity of all God's people. I am going to share with them a number of interesting incidents in our history, such as the time some of the brethren reported to Alexander Campbell, while he was on his death bed, that a move was on to unite with the Baptists. "This is the happiest day of my life," he told them, and then he wept for joy. Campbell stated his conviction again and again in later life that the Disciples

and Baptists should never have separated. I'll also have to tell them how the Baptists tried to run off old "Raccoon" John Smith, but he wouldn't leave them, insisting, "I love you too much to do that." There will be other activities in Waco, including a house meeting, so you should call Jim Sims, who is both a Church of Christ minister there and a graduate student at Baylor, at 387-799-5236, if you would like to be with us.

We urge you to attend the 10th (and last) Annual Unity Forum at Bethany, where it began ten years ago, July 3-5. This would be a great vacation for you, for you will visit the old Campbell sites, including Brush Run. Robert Lohman, Bethany College, Bethany, W. V. 26032 will give you information on housing on campus, which is a real good deal for a family. Four Seasons Travel Service, 934 W. Davis St., Dallas 75208 (214-942-4279) is considering a "Campbell Historical Tour" to Bethany, via Nashville and Cane Ridge, by motorcoach, 7 days, leaving from Dallas June 30. You might join the tour along the way if you cannot depart from Dallas. You should call or write Bernice Huggins in care of address given if you are interested. We are thinking of taking our entire family by this plan. It would be a great experience to visit the Disciples of Christ Historical Society in Nashville and to have a special service at Cane Ridge, Ky., where Barton Stone did his thing, not to mention Bethany itself. And we can praise the Lord all the way there and back!

Several paperbacks by Elton Trueblood are now available, and we suggest you order any that you do not have. *Alternative to Futility,* 1.00; *The Yoke of Christ,* which is fresh insights into old texts, 1.25; *Foundations of Reconstruction,* the 10 commandments reapplied to your life, 1.00; *Confronting Christ,* a study of Jesus in the gospel of Mark, 1.25.

A very exciting, resourceful volume is *Concise Dictionary of Religious Quotations,* which is a wealth of easy-to-locate material. We guarantee that you will be edified even at a random opening to any page, and it will enrich your conversation. 7.95 in hardcover. This would make a beautiful gift for a loved one.

The response to our appeal for help in doubling our readership this year is thus far most gratifying. Already we have cut about 200 new plates and the names are still coming in. This encourages us! We thank you and praise God! If you intended to send us a list but have not, we urge you to do so. And at a'price you can afford:1.00 per name for a year, minimum of five names, no maximum. We do all the mailing, and we do not of course use your name in any way. But we suggest that you avoid people you know to be antagonistic to new ideas. There are too many of the other kind, and we believe, from the way our mail reads, this journal will both inform and encourage such ones. I t is common for us to receive a new list from people who were introduced to us by somebody else. Why not try it?

⁂ ⁂ ⁂

READERS' EXCHANGE

I debated with myself as to whether to renew my subscription, but have decided to do so. I am a diabetic and have cataracts which can't be removed as I am already 87 years young. I use a large glass to do my reading. I read it, then give it to others who read it. — *Elizabeth Neal, 1409 S. Van Ness Ave.,#3, San Francisco, Cal. 94110*

(It is letters like this that should calm the pride of any editor. I can just see this dear old sister with her reading glass, making her way, intermittently and with difficulty, through the pages of this journal. How that sobers me! It makes me want to be sure that it is worth her effort, that there is always something in these columns for the likes of her. I have just now replied to her, assuring her that *next* year's sub would be on the house, and that I thought she'd enjoy the travel letters on Europe especially. By the way, if *she* can renew, why can't many others who supposedly have the same interest? I am guessing that she'd use that glass awhile longer and read a love letter from some of you, if you are of a mind to send one. But make it short, for *Restoration Review* will run 200 pages this year! —*Ed.)*

I get so much from each issue of the *Review,* and I manage to "bootleg" much of your philosophy and kindness to my brethren. I say "bootleg" as I am still working as an undercover agent. —*Name withheld, Oklahoma*

There are many pleasant memories of your week here, but one of the most precious things is personal to me. If you remember, you told Jim how to give up smoking. From that day in August until now he hasn't smoked one cigarette, nor has he wanted to! He has been giving a witness ever since by giving God through His Holy Spirit the credit. We all rejoice, for it's like living with a new person. Thank you for helping him see the light. Your trip up here was like a messenger from God. —*Dixie Decker, Lowell, Indiana*

⁂ ⁂ ⁂

Address all mail to: 1201 Windsor Dr., Denton, TX 76201*

RESTORATION REVIEW is published monthly, except July and August, at 1201 Windsor Drive, Denton, Texas, on a second class permit.

SUBSCRIPTION RATES: $2.00 a year, or two years for $3.00; in clubs of five or more (mailed by us to separate addresses) $1.00 per name per year.